

The Brooklyn Jewish Center Review

**THE GRANDFATHER OF YIDDISH
LITERATURE**

By B. Z. GOLDBERG

A WOMAN OF NOBILITY

By LOUIS J. GRIBETZ

FISHKE THE CRIPPLE

By MENDELE MOCHER SEFORIM

THE KASHRUTH TRIAL

THE HISTORY OF AN HISTORIC EVENT

YOUNG JUDAEA TODAY

By ABNER PHILIPSON

MARCH

1936

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BROOKLYN JEWISH CENTER REVIEW

Vol. XVI

MARCH, 1936 — ADAR, 5696

No. 28

A WOMAN of NOBILITY

WITH ringing cheers and shouts of joy some hundred and fifty women and as many men welcomed the appearance of Mrs. Phillip Brenner in the Brooklyn Jewish Center, the past month, the occasion being a surprise party in her honor.

It is difficult to convey the color, warmth and mood of this delightful affair. The dining hall of the Brooklyn Jewish Center has seen many a bright day but comparatively few gatherings have evoked such genuine enthusiasm for an individual.

It was indeed a surprise party. For a number of weeks several hundred women kept the matter a complete secret. Though the collective self-control exercised in this instance will stand out as an isolated example, yet henceforth the charge that women cannot keep a secret must be considered a libel.

The sponsors and managers of the project did well to enjoin secrecy for the impression prevailed that had Mrs. Brenner been consulted or informed about it she would not have consented to be the guest of honor.

Mrs. Brenner is in her late forties, a sweet lively tempered lady, with graceful manners, and a businesslike sense of duty. She is the goddess of a happy family circle, and lives simply in a home of ample comforts. "Her children . . . call her blessed, her husband also . . . praiseth her."

But why this hearty, complimentary demonstration in her favor? What is it that won for her the admiration and esteem of Brooklyn Jewry? What qualities has she exhibited that have enkindled in people an enthusiasm akin to adoration?

The answer was partly supplied by Mrs. Brenner herself in a speech which was as felicitous as it was brief when, after gratefully acknowledging the kindness of the assembled guests, she began expressing her appreciation and thanks to her co-workers in a score of charitable, benevolent and educational institutions. It became ap-

parent that the assembly was honoring one whose character is rooted in the rich soil of humanity, one who is living a life of active usefulness and beneficence, and whose morality and charity are inspired by fine religious faith.

Mrs. Brenner is a volunteer laborer in the work of social and moral regeneration of her fellow beings. This work has become with her a master-principle, a living practical energy in her soul, which fills the whole nature of her person and influences the whole range of her conduct. This principle, continually manifesting itself in acts of social helpfulness and service, has made it possible for her to endure hardship and submit to sacrifices. Her passion for social service impels her to express deep disgust at selfishness, to characterize persons who are able to but who fail to heed their sisters' and brothers' wants as shockingly imperfect, unmanly, sinful,—people broken down morally and out of plumb with real life. She has utter contempt for people who regard material gain as their chief good and physical comfort and gratifications as the be-all and end-all of life.

In the service of her charities she has enlisted her husband (an upstanding, prominent merchant) and her children, whom she inspired and energized with the same zeal and usefulness.

Mrs. Brenner has no pet charities. Like Ruth, the true-hearted, she will glean or reap in any field of duty, in the humblest or most exalted sphere, whether as head of an organization or as a simple member. She sings with the poet:

"If you cannot in the harvest,
Garner up the richest sheaves,
Many a grain, both ripe and golden,

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Eight years ago she visited her husband's birthplace, a little town in Poland. There she found life's cup of bitterness filled to overflowing. She stayed there for a while with the stricken ones. With cheerful diligence she set about to alleviate their sorrows. She had a fence built around the Jewish cemetery to keep out the animals, and also had a modern bathhouse constructed. She established a Hebrew Free Loan society, and after contributing \$2,000 as an initial fund, single-handedly raised \$30,000 for it. Upon her return to America she organized the Ladies' Relief Society of Zabludiner and has remained its president ever since.

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value of earnest charitable endeavor. Sacrifice is the law of progress and civilization. Self-respect and self-improvement came not through self-interest but through self-denial.

If you, readers, were to judge yourself according to the standards set for you by Mrs. Brenner's conduct, how would you come up to them? How many of you could truthfully say that you have added considerate acts to kind words?

How often have you acknowledged the worthwhileness of a cause and yet escaped the responsibility? Is not your sympathetic helpfulness largely an intellectual belief? Does not your ambition to assist actively the needy exhaust itself in sentiment of admiration rather than action? Count how many times you have sacrificed the lower pleasures for the higher duty.

Are not most of us merely star-worshippers? We go into ecstasies about the beauties of the rainbow and the stars and promptly insult heaven by our conduct.

Our kindness and the fulfillment of our duties are altogether too transient and occasional, like the bright gleam of the fire-fly by night.

And yet never has there been an age which summoned Jewish men and women to greater, more positive and consistent, altruism than the age in which we live. All the apparatus of government cannot cope successfully with the needs of the indigent and distressed. The work of private charity, always effective, is more necessary than it ever was.

The Brooklyn Jewish Center is happy and proud to know Mrs. Brenner and to know that she has favored it with her genial personality and her fruitful activity.

"The Lord recompense thy work and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust."

—LOUIS J. GRIBETZ

PALESTINE SOIL YIELDS NEW JEWISH CULTURE

NEWS has been received in this country of the organization of a symphony orchestra in Palestine, composed of refugee musicians from Germany. Most of these players were "first desk" men, which means that they were the leaders of the bands

to which they belonged. The new orchestra therefore may become one of the foremost symphonic organizations in the world. Its official name is the Palestine Orchestra Association, and Bronislav Huberman, the violinist, now in this country, is chairman of the committee supporting it.

The first concert is scheduled for October 24 at Tel Aviv. Sixty concerts will be given within a period of eight months at Tel Aviv, Haifa and Jerusalem, while an additional twenty concerts will be played at the close of the season for the agricultural colonists. The conductors are Issay Dobrowen, who conducted the San Francisco Symphony Orchestra, and made several appearances in New York, Hans W. Steinberg, formerly conductor of the Frankfort Opera, and Michael Taube, prominently known in Germany for his direction of chamber music ensembles. A number of famous artists have pledged their assistance to the orchestra, among them the man known as the world's greatest conductor, Arturo Toscanini.

It is also reported that the orchestra will broadcast over the new radio station at Tel Aviv, thus spreading symphonic music to every part of the surrounding territory where a receiving set exists.

Here is something to appeal to the imagination of Jews throughout the world. One may read with pride and awe of the achievements of the Palestinian colonists; one may even wonder at such signs of development as land speculation and rent strikes, and when

we learn of industrialists and agriculturists fighting labor, and of the organizations of Jewish factions dubbed "fascists," we know that Palestine is indeed on the way to being a full grown member of the world of nations.

But a symphonic organization as high in artistic content as the Palestine Orchestra Association promises to be is a cultural blossom grown direct from the soil of Palestine. So far the general public in the United States has not yet known of an author or musician of distinction developed in the new Palestine. Undoubtedly there are people of talent in the Jewish Homeland, but their fame has not yet reached us with any force. A motion picture notable only for the actual scenes it showed is the only artistic product we have had to acquaint us with the development of that new Jewish culture which Jewish nationalists dreamed of.

The Palestine Orchestra Association becomes the herald of Palestine art. We should eagerly familiarize ourselves with its progress and give it all the assistance it may need. It may be a fine and practical thing to organize in this country societies for the befriending of such movements in Palestine as this orchestra. We can do a great deal to stimulate artists in Eretz Israel, and even arrange to bring their art to this country.

The playing of a masterful Palestinian orchestra in Carnegie Hall would do more for Zionism than a thousand speeches.

—J. K.

A BOOK ABOUT THE "GRAND OLD MAN OF BROOKLYN"

Israel Rokeach — a Biography, by Rabbi Jacob Levinson

THOSE of us in Brooklyn who were privileged to know the late Mr. Israel Rokeach, "the grand old man of Brooklyn Jewry", as he was affectionately called, will be glad to know that an interesting biography of him has just been published, written by Rabbi Jacob Levinson, our distinguished neighbor and Rabbi of the Congregation Chovevei Torah.

The work is in Hebrew, and bears the title *Toldot Yisrael Rokeach*. It is hardly believable that the life record of a plain man, just a business man, would make such fascinating reading. But then, Israel Rokeach was not just a business man. He was a beautiful

example of the old type Jewish *Baal Habayit*, the layman to whom nothing that was Jewish was alien to his interests.

Rabbi Levinson traces not only the interesting facts of his life but also the human touches, the intellectual and spiritual make-up of the man. He pictures him in business and in synagogue, in his home and as a communal worker. Perhaps the most touching chapter is the one that describes his interest in and love for Palestine.

Rabbi Levinson is to be congratulated for having given American Jewry such a fine and vivid portrayal of an American Jew, whose life reflected honor to all his people.

—DR. ISRAEL H. LEVINTHAL

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**"THE IDLE INN" TO BE PRESENTED
APRIL 1st**

Peretz Hirshbein's play "The Idle Inn" (Die Puste Kretschma) will be produced in English in the Center auditorium on Wednesday evening, April 1st, at 8:30 o'clock, under the joint auspices of the Social Committee and the Federal Theatre.

The play will be staged by the dramatic director of the Center, Mr. Phil Gross and Jack Charash, who made the English translation. "The Idle Inn", the first offering of the Anglo-

Jewish Theatre, is a romantic folk comedy in four acts; and will be presented at our Center for the first time in Brooklyn.

Admission will be fifty cents to members and seventy-five cents to non-members.

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THE KASHRUTH TRIAL

(Continued from Page 9)

port of the Jewry of New York City, the Kashruth Association was incorporated. It was sponsored by and included as members Orthodox Rabbis and other leaders of Jewry in New York City. Samuel Rottenberg was its first president.

A convention was held at which resolutions were adopted which gave a great impetus to the activities of the Kashruth Association.

The convention recognized that the observance of the Dietary Laws was a cardinal principle of the Jewish Faith and that their profanation called for preventive as well as remedial action by the Jewish community; that only duly ordained Orthodox Rabbis constituted the sole authority to determine matters of Kashruth, that the Orthodox Rabbinate, aroused by the chaotic and scandalous conditions in the Kosher food industries, had, through the Kashruth Association, for the first time created a central city-wide agency for the purpose of improving these conditions, and that only effective method to assure compliance with the Dietary Laws and to serve the best interests of the community was the universal adoption of the Community Kashruth Supervisory System, endorsed by the Orthodox Rabbinate.

The convention resolved, inter alia, that the Orthodox Rabbinate was the sole and supreme authority in matters pertaining to Kashruth, and pledged their full support to the Kashruth Association in the task of putting into operation the Community Kashruth Supervisory system under which the Rabbis would function, not as employees of the dealers, but as respected representatives of the Jewish religion, and that arrangements were to be made for the installation of such system of supervision in the poultry market.

In January, 1934, the Kashruth Association submitted to Mayor La Guardia a memorandum similar to the Committee's report to Mayor Walker and asked for appropriate action to be taken by the City authorities. The following month, Hon. Bernard S. Deutsch, as president of the Board of Aldermen, appointed a special committee of about 50 persons, consisting of members of the Kashruth Association and other Jewish bodies, to study the Kashruth problem. Such study

was undertaken by the Committee and a report submitted to the Mayor and Mr. Deutsch showing the necessity for communal Kashruth supervision.

Under the auspices of the Health Department an investigation was made in May, 1934, which brought out startling disclosures of violations of the Kashruth Laws in the poultry industry, and shortly thereafter a conflict arose between the Shochtim and their employers, the poultry dealers. The Shochtim contended, among other things, that the conditions of employment imposed on them in the markets prevented them from complying with the Jewish Dietary Laws since they required to slaughter too many fowl. About that time, Mayor LaGuardia appointed Judge Otto A. Rosalsky as a mediator between the Shochtim and their employers. Judge Rosalsky, an Orthodox Jew, for thirty years in public life, and having a thorough knowledge of the industry gained through presiding at the trial of a most notorious poultry case in New York City, was requested to find the facts and render an appropriate decision, it being understood at the time that all groups affected would abide by the decision.

During the course of the public hearings which followed, inquiry was made into problems affecting the Shochtim and also into the general problem of Kashruth in the poultry industry. The poultry dealers were represented at those hearings by counsel, and many poultry dealers participated therein. Any one who could throw any light on the subject of the investigation was permitted to testify.

The evidence presented at these public hearings was of such nature as to cause Judge Rosalsky to characterize the conditions of Kashruth in the poultry industry as "astounding" and "disgraceful".

The hearings revealed that poultry offered for sale as Kosher was in fact non-Kosher because of circumstances prevailing in the markets and the absence of Rabbinic supervision. In nearly all the markets there was no supervision at all. It developed that, unlike the prevailing system in the meat industry of branding and labeling Kosher meats, no methods or devices were employed to distinguish Kosher from non-Kosher fowl. Shochtim, in many instances, were

obliged to violate the Jewish laws by being required to slaughter too many fowl. Poultry was found slaughtered in their absence by persons not duly qualified under the Jewish law, as well as on the Sabbath, in contravention of the Jewish law.

Toward the end of these hearings a conference of the Orthodox Rabbinate of the City of New York was held at the Hotel Pennsylvania which acknowledged that the Orthodox Rabbinate of New York City was united in and represented by the Kashruth Association and recommended the taking of steps to maintain communal supervision system by Rabbis in each poultry market, and for using identifying *plumbas*, or seals, for each chicken or fowl slaughtered according to Jewish ritual and offered for sale as such.

On August 30, 1934, Judge Rosalsky rendered a decision which, after providing, among other things, that a Shochet was not to slaughter more than 12,000 pounds of poultry per week, declared:

"8. That each poultry market engaged in slaughtering and selling Kosher poultry shall have Rabbinic supervision under the auspices of the Kashruth Association of Greater New York.

(a) That each wholesale market shall be supervised by a Rabbi and at least one Mashgiach (religious supervisor) as will be designated by the Kashruth Association of Greater New York.

(b) That each retail market shall likewise have adequate Rabbinic supervision as will be determined by the Kashruth Association.

9. That all Kosher slaughtered poultry offered for sale shall have affixed thereto a *plumba* signifying that it is kosher, the same to be placed thereon by a mashgiach. The *plumba* shall be supplied by the Kashruth Association of Greater New York.

10. That, to defray the cost of supervision, the poultry market proprietors shall pay weekly to the Kashruth Association at the rate of one cent per fowl (Kosher killed poultry)."

About that time the Orthodox Rabbinate of New York City commenced making preparations for carrying into effect Judge Rosalsky's decision. On October 29, 1934, after having been duly convened in accordance with Jewish religious Law, almost the entire Orthodox Rabbinate of the City met

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Rabbi Levinson traces not only the interesting facts of his life but also the human touches, the intellectual and spiritual make-up of the man. He pictures him in business and in synagogue, in his home and as a communal worker. Perhaps the most touching chapter is the one that describes his interest in and love for Palestine.

Rabbi Levinson is to be congratulated for having given American Jewry such a fine and vivid portrayal of an American Jew, whose life reflected honor to all his people.

—DR. ISRAEL H. LEVINTHAL

MENDELE MOCHER SEFORIM

GRANDFATHER OF YIDDISH LITERATURE

By B. Z. GOLDBERG

In Moscow and in Tel Aviv, in Cairo and in Kovno, in London and in Lublin, in Sidney, Bucharest, Berlin, New York—in every major Jewish community in the world, important gatherings during the last few months marked the centennial of the birth of a man who came to be known as the grandfather of Yiddish literature.

His name was Shalom Jacob Abramowitz. A tall man, erect, overbearing in stature as he towered in intellectual achievement; a *lamdon* in Hebrew lore and a scholar in secular learning, he commanded the respect of a generation that respected only piety, the very virtue in which he was totally lacking. Abramowitz was already on the way of becoming the Grand Old Man of Hebrew letters, when he turned to assume the belittling pen-name of Mendele Mocher Seforim, "Mendele the book peddler", and to write, in place of learned scientific treatises in Hebrew, humble tales in Yiddish, such as even the servant girl could read. In the estimation of his contemporaries, Abramowitz stooped—in true Talmudic tradition—to woo his Yiddish muse. Yet, it was this very humble muse that rewarded him with fame and glory.

Yiddish literature does not begin with its grandfather. There was a literature in Yiddish for some centuries before Abramowitz was born. Nor was he the originator of the modern literary style, or the arbiter of dialect. The services of a Chaucer or a Dante were no longer required by the Yiddish literature when Mendele appeared on the scene. Nevertheless, the works of Mendele mark such a turning point in the history of Yiddish, that its importance can hardly be overstated. He brought beauty of expression and magnificence of thought—poetry, realism and satire in a world that was still largely foreign to aesthetic appreciation.

When Abramowitz was born in the little village of Kapulyc, in White Russia, a century ago, his native land was steeped in medievalism. A hundred years ago Kapulyc was still in the sixteenth century. Nor did it change much between that time and the period when Mendele began to

write. Here is how he described his environment:

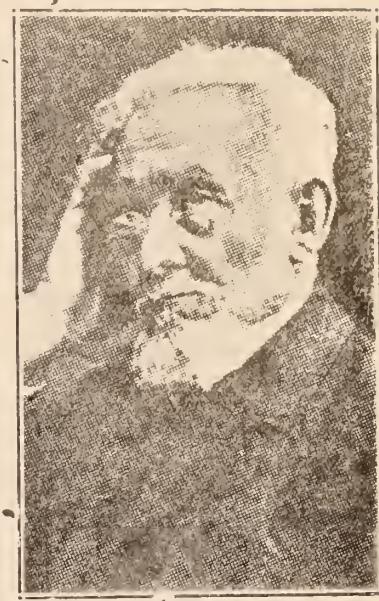
"My little world is puny, indeed. No orange blossoms, no roses, grow there. You see little joy there. Rivers of milk and honey do not flow there. And the people are poverty stricken: Jews with beards and earlocks and long gabardines, thin, emaciated, bent, sickly, haggard, dejected, gloomy, afraid of the light. I regret to have to disturb their weary bones and impose upon these dead to come upon the stage in person. And who knows whether they will be deemed worthy of a handsome welcome. So many of our Jews today, poor things, are so grieved over their noses that proclaim to all that they are of the children of Jacob! If they only could they would exchange their noses for . . . and all of a sudden the devil brings forth Jews old, mouldy, ridiculously strange in their ways of standing and walking, in their talk and manners. Truly, they will disgrace them in the eyes of the world. No, brethren, this is no jest."

And here is a description of the houses in which these Jews lived:

"In our Jewish towns, there are houses in the true sense of the word: low, without tricks or connivances, their doors opening directly on the market. The merest budge opens the door, and unceremoniously you are already inducted into the house: there is the whole household before you, everything that is necessary for eating and sleeping. You need a little water, there is the pail and tin-cup. If you need the sewage pail, there it is, too. You may wash your hands and say the prayer to your heart's content. Here is the master of the house, his wife, the members of his household. You come in, say: "God help you, put out your hand, and you get your donation. A kiss upon the mezuza and on you go."

In this merry tone he described Jewish life from the point of view of the beggar, flocks of whom belabored the small Jewish village, and along with whom Abramowitz himself tramped, as a youngster, when he had been left an orphan and the spirit of adventure overpowered him.

These poor, humble folk, though constituting ninety-seven per cent of



MENDELE MOCHER SEFORIM

the population, were hardly represented in the literature of the day, except as the butt for an author's witticism or as the object of his wrath over the backwardness of the people. Although some intellectuals did write for them, none came to them as one of their own, to write for them, not down to them, the best way they could. Mendele at first had a similar attitude toward his Yiddish reading public—he wrote to uplift them, to do something for them, not to express himself as a creative artist. But he soon learned to find inner satisfaction in the work itself. He believed the humble folk worthy of the best that there was in his literary talent.

In a chapter of his reminiscences, he tells of his state of mind at the time when he turned from writing Hebrew to Yiddish: "Here I am observing the life of my people and wanting to recreate it for them in the sacred tongue. But the vast majority of my people do not understand that language and speak Yiddish. So of what good, to the writer, are all his pains and efforts and desires to express himself in this medium, if he can bring no benefit to his people? The question began to perturb me: For whom am I toiling?

(Continued on next Page)

Our writers, the masters of the tongue, looked down upon Yiddish with contempt. The idea that by writing Yiddish I shall be humiliating myself troubled me, but the passion to serve overcame my false pride. Be what may, I shall take the part of the down-trodden Yiddish to make myself useful to my people."

But the word "useful" meant much more to Mendele than to the other writers of his day. To them it had the same sense as it has to the kindergarten teacher, the preacher, or the social worker. Mendele employed the word in the larger sense of the artist serving his people best by absolute devotion to his art. In his letters to Shalom Aleichem, his devoted disciple, who first gave him the designation of grandfather, he reveals the painstaking effort he took to bring out the best that lay in his literary gift for Yiddish literature, as well as his sense of literary values:

"One must sweat over a literary work, one must labor, file each word. Remember what I tell you: File! File! . . . I love a picture that has, besides the pretty face, also life, sense and thought, as in the case of a living person; description need not be only pretty words, it must also tell something. . . . If there is such a thing as romance in Jewish life it is quite different from what it is among other peoples. One must first understand it thoroughly and then write it altogether differently."

It is this difference of conception and writing that constitute Mendele's great contribution to Jewish letters. He did not seek to impose foreign standards of beauty upon the Jewish masses, but rather to arrive at the native sources, which he found to be basically the same as for all peoples. In essence the aesthetic appreciation of nature is the same in both French and German literature. Yet each of these has an aura all its own. "The same, yet different" may be said of artistic values in every literature. Mendele pointed out the direction to that poetic truth also in the Yiddish literature.

A number of incidents in the personal life of Mendele determined his propensities in literature. After having seen a bit of the immediate world, he returned to the water-mill of his step-father, to while away the formative years of his life in loneliness in the meadows and woods to contemplate, study and write. These years of his life are reflected in the love of nature

so evident in his writings, and the genuine, personal way of oneness with the universe.

An amusing incident in his late adolescence, over which he chuckled in later years, probably sharpened his pen against the rich and mighty of his day, for Mendele was as biting and bitter against the money-bags and rotarians as he was full of sympathy for the poor and the down-trodden. Mendele's fame for scholarship ran so high in the vicinity of the schools he attended that a very rich man wanted him to marry his daughter. Naturally, the girl was not consulted, nor was Mendele, the prospective bridegroom, asked how the young lady appealed to him. This was of no concern to the matchmaker. The point was to get the girl's father and the intended bride-groom together. The two men met and the matter was practically settled. Mendele even had an opportunity to view the bride, and although she was by no means a beauty, she was not so homely as to counterbalance the wealth and prominence of the father. A family dinner was given as a preliminary to the announcement of the engage-

ment. But there something terrible happened. Mendele, as yet unlearned in the ways of the world, struggled so hard with the chicken on his plate that one wing shot across the table and hit the prospective father-in-law in the face. The match was off, of course.

Mendele spent the last few decades of his life as the educational director of the Talmud Torah in Odessa. It was not an undignified job as it may sound here. The leaders of the Jewish community in Odessa made it as pleasant as possible for him. He lived in moderate comfort and security. At one time he was invited by admirers in America to come here on a visit. Wealthy American Jews would finance the trip and make it worth his while. But he declined: "What have these rich American Jews to do with me? They never read what I have written, nor are they concerned about the things that interest me. Why should I *maf-sike* them in their hurry and bustle to make a dollar?"

He would be surprised to know that many American Jews paid dollars to honor his memory twenty years after his death.

YIDDISH THEATRE UNDER FEDERAL AUSPICES

WITHIN the P. W. A. Federal Theatre program for New York there are three producing divisions established for the explicit purpose of fostering Yiddish drama, and under the expert supervision of such noted leaders as Zvee Scooler, Harry Thomashefsky, Philip Gross and Jack Charash, these branches of the Federal Theatre are undoubtedly making a stimulating and significant advance in furthering appreciation of the Yiddish Theatre.

The divisions referred to are the Yiddish Intimate Theatre, the Anglo-Jewish Theatre and the Yiddish Drama Theatre, each with its own purpose and objective, in the working out of which a well-rounded program of representative performances, ranging from vaudeville to tragedy, will be staged in 200 auditoriums and community centers throughout New York City.

The Yiddish Intimate Theatre is under the supervision of Zvee Scooler, former director of the popular "Zulaches" players, and with government subsidy and the consequent low admission charge he hopes to effect a re-

vival of the Jewish comedy theatre. Seventy-five actors, a symphony orchestra under the direction of Maurice Rausch, and an interpretive dance group supervised by Lillian Shapero, constitute the performing division of the company, which is now in daily rehearsal on a variety show which seeks to present and interpret humorous phases of Jewish life both here and abroad.

The Anglo-Jewish Theatre, supervised by Philip Gross and Jack Charash, is probably as culturally important as any other division (there are twenty-eight of them) within the Federal Theatre. Its avowed purpose is to produce Jewish classics in English translation.

The remaining division, the Yiddish Drama Theatre, proposes to present outstanding Yiddish Drama in the original Yiddish form, and with a company of fifty actors and allied theatrical workers. There are approximately 300 actors, stage hands and technical workers employed in the task of building what may well become a self-sustaining Yiddish theatre in New York.

FISHKE THE CRIPPLE

By MENDELE MOCHER SEFORIM

Published in Commemoration of the Hundredth Anniversary of the Author's Birth

The following is a free adaptation of a number of episodes from "Fishke the Cripple," one of the best known works of Mendele Mocher Seforim (Solomon Jacob Abramovitch), taken from the English translation of the novel by Dr. Angelo Rappoport, which was published in England eight years ago by Stailey, Paul and Company. The adaptation was especially prepared for the Review. The book, a sociological study, deals with the experiences of the lame Fishke, who, through his marriage to a blind woman, is taken from his comparatively happy existence as general helper in a sweat bath to become a wauderer with a band of schorrers. The band is led by a red-haired bully whom the blind woman prefers to Fishke, but Fishke finds happiness in the love of a hunchback girl, also a member of the band. In the original work Fishke's story is told by the cripple to the author in-between commentaries and other episodes. Here only the narrative, in Fishke's words, is given.

THE girl was very young when her mother brought her to town, together with a bundle of old clothes. The bundle she left with an old woman who served as a servant broker. She and the old woman used to leave the child alone, cold and hungry. One day she cried and begged her mother to take her along. But the old witch, the servant broker, silenced her.

"No one must know you have a child," she said to the mother. "You'll never get a position if they do."

A few days later the mother found a job and brought the child into the kitchen of her new home, where she was the cook. She soon left this job and got another, and another, and so it went, the child travelling through kitchen after kitchen. And each time the woman moved on she became more exasperated with the child. She was in her way. She gave her trouble. She robbed her of every freedom.

The child never knew her father. In fact, she would not have known that such a person existed were it not for her mother's fond memories of him.

"Curse him—that fine father of yours!" she used to say. "He ruined his wife's life and left her with a load around her neck—his child. That's why I have to move from place to place. Who will keep a servant with a child?"

Sometimes the mistress of the house would rush into the kitchen and scold the cook for taking the fat off the soup to feed her daughter. "It's God's punishment," she would cry, "to have a cook blessed with a daughter—a cook who thinks only of wasting our good food on her child!"

In reality, however, this favored child would at the moment be sitting in a corner of the kitchen, silent as a little mouse, curled up, hungry and miserable. Her mouth would be watering as she smelled roast goose or chopped liver. But she never dared to utter a complaint. She suffered in silence, waiting for her mother to throw her a bone or a crust of bread that had been left on a dinner plate. If she forgot herself and complained, her poor body felt the blow of a poker, a shovel, or an oven-rake. Her mother would beat her over the head, on her arms and hands, at the same time shrieking curses.

Thus the girl passed her youth in the dark corners of kitchens and because she so constantly sat curled up, bowed, crushed, she became a hunchback, poor thing.

A couple of years later she noticed that a young man had become a frequenter in the kitchens where her mother worked. The mother seemed fond of him, because she used to stuff his pockets with all sorts of delicacies and give him money. Sometimes the young man would come late and pass the night in the kitchen; at other times her mother would dress herself in her best and disappear, leaving the child in the kitchen alone. It became evident that the mother was thinking of marrying the young fellow.

One evening a stranger came to the kitchen and took away her mother's belongings. Then the mother said goodbye to her mistress, and taking her little barefoot daughter by the

hand, left the house. She led her through the streets until she came to an alley, and there she told her to sit down on a step.

"Wait here," she told her. "Some Jew will have pity on you." Then she walked away.

The child sat in that alley, afraid to move. She was almost naked, and when a cold autumn rain began to fall she was soaked through and through. Passersby asked her: "Whose are you, little girl?" and she would reply timidly: "I am mother's. Mother told me to sit here and wait, or she would punish me."

The people shrugged their shoulders and went on their way. Late at night an old woman took an interest in the waif. Understanding that she had been abandoned she brought her home. When no one claimed the child she remained in this house. But the old woman was poor, and obliged the girl to earn her keep by working around the house and doing such odd jobs as she could find. When food was scarce the old woman, whom the girl called "Auntie," sent her to beg bread in Jewish houses.

One summer evening, dressed in her shirt and petticoat, barelegged and bareheaded, she lost her way. It was growing dark. A storm broke out, and the thunder and lightning frightened the poor child. As she sobbed and tried to recollect the right road to "Auntie's" home several wagons came driving along, filled with travellers. They noticed the child and some of them cried out: "Look—there's a little hunchback girl crying!"

The travellers were a gang of schorrers. A man jumped down and approaching the girl asked her: "Whose are you, little one?"

It was the red bastard, a plague on his bones!

"I want to go home," sobbed the little girl. "I want to go home to my Auntie."

"Hush, hush, little daughter, don't cry," said the bastard. "I will take you to Auntie."

Saying this he caught up the child and threw her into one of the wagons. Then the gang drove on.

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And ever since that time the hunchback girl has been travelling with the gang of schnorrers. Why? So that they could make money out of her deformity. As soon as they came into a town the schnorrers made the child stand on a prominent location, almost naked, shed tears and beg pitifully. If she did not play the part well she was not only beaten, but thrown out of the wagon and forced to run after it, hungry, tired and cold.

She told me that once, during a winter, the gang refused to allow her to take refuge with them in the poor house provided by community charity. The child had not taken in enough beggar money and they were deaf to her pleadings.

"Have pity, uncle—auntie—" she cried. "Have pity and I will always do as you say. I will beg hard." But the gang had determined to punish her and they let her stay out all night in the bitter cold. She was found in the morning more dead than alive, and was ill for a long time.

While on the road, whenever the gang saw travellers who were obviously wealthy, the hunchback girl was told to run after their carriages and beg. If the drivers gave her a taste of the whip she swallowed it and continued begging, knowing well that the lash from the whip was preferable to what awaited her if she came back empty-handed.

It is impossible to describe the sufferings this girl went through in the course of her still short life. My blood boils when I think of her miserable existence. I am ready to lay down my life to save her. She is such a lovable, such a kind-hearted dove, such a dear, sweet soul!

* * *

I confess I really began to love her out of pity. Then I found great happiness in just sitting near her and talking, or merely looking at her. Her goodness of heart was mirrored in her face, and when she turned her eyes on me it was like a devoted sister looking at a beloved, unhappy brother. When she heard of my own sufferings she was greatly affected. Her eyes filled with tears. This was a great consolation to me, and I felt quite happy. I began to think: "Fishke, you are no longer alone in the world. You are no longer as lonely as a stone!" Burning tears rolled down my cheeks.

It is strange, but now I no longer cared that my wife was carrying on with the red bastard. Sometimes I asked myself this question: "Fishke,

suppose your wife were to say to you that she had enough of wandering about and was ready to leave the gang and settle down in some town, would you be happy?"

But I did not have the heart to answer honestly, for another question crossed my mind: "And what will become of the girl?"

* * *

One day we came to a small town, and, as usual, went to the poor house. Believe me, I had already seen many Jewish poor houses, and was acquainted with their dirt and stench, but I had never imagined anything like this. It was supported by poles, which served as crutches, so to speak. The filth and smells inside were unbearable, and the accommodations were unspeakable. The schnorrers arriving in this town, men and women, young and old, were offered this place as a refuge and huddled together in it in one heap.

When our gang arrived the poor house was already full, for in addition to being a refuge for the wandering poor, the building also served as a hospital and a home for incurables.

The master of the poor house was shouting insults at the newcomers, telling them that he had no more room. But they retorted with an argument to which he had no answer. This was Thursday, they said, and they could not very well go on their way, for soon it would be the Sabbath. Grudgingly the master at last permitted them to stay over Saturday.

I tried to find a place to rest in but I saw this was out of the question. I was too weak to fight single-handed the mighty army that had fallen upon me, an army of cockroaches and bed-bugs. I gave way to the enemy and prudently retreated. Leaving the dormitory I went out into the corridor, intending to pass the night there. It was dark and cold and the wind was howling like some hungry wolf. Pieces of rags and wisps of straw, tossed by the wind, were dancing about in the darkness like ghosts, and the rain trickled through the cracks in the roof and walls. I found a corner, and with a heavy heart, shivering with cold, I tried to get some sleep.

But my thoughts kept me awake. I remembered when I was the attendant in the steam baths. What a paradise that was! How warm, and pleasant! How comfortable! But the devil sent my wife across my path! I was driven out of Eden and, like Adam, compelled to wander over the face of the earth.

Women are the cause of every misfortune that has befallen man. What is the good of them? Who wants them? But then I remembered the hunchback girl and I felt ashamed of my thoughts. "That hunchback girl," I reflected, "is so soulful, such a pure character! And it is such a pleasure to be with her! To hell with the steam bath! A thousand steam baths are not worth her smallest finger! One glance from her eyes sends a delightful warmth through my whole body! You ought to be ashamed of yourself, Fishke!"

So I scolded myself. "You are a sinner, Fishke," I said. "You are wronging women in your wicked, ungrateful heart, for indeed they are responsible for much joy in the world. They have the power to make men happy, and even to turn hell into paradise."

These thoughts drove out my former bitter feelings and I forgot my suffering. My corner of the floor seemed no longer dirty and cold; in fact, I was no longer cold. I recited my prayers with zeal, closed my eyes and began to doze off. A sudden noise awoke me.

"What do you think of that bag of bones!" someone was shouting. Then I heard a thud, as if someone had been hurled into the corridor. "Look at the lady!" the same voice was yelling. "Look at the Countess! The delicate lady! The corridor is good enough for you!"

I recognized the voice—the red bastard! A door banged and it was silent again. The moon had just passed through the cracks in the roof, and by its light I saw a still body. Curious to know who that fine lady, the Countess, was I walked over to the body. Horror seized me. My eyes grew dark, my brain reeled. What I saw was my poor hunchback girl in a dead faint, evidently hurt by the fall. I recovered myself and began to revive her. As soon as she stirred I lifted her in my arms and carried her tenderly to my corner. I could have sworn that I was no longer limping but walked on straight legs, like an ordinary man.

Soon the girl opened her eyes. My joy was great. I felt like the beggar in the fairy tale who finds himself magically transported to a palace and seated by the side of a beautiful princess. Quickly I threw off my coat and wrapped it around my princess, who was trembling with cold.

"Oi!" sighed the hunchback girl.
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THE KASHRUTH TRIAL

THE HISTORY OF A REMARKABLE EVENT IN AMERICAN JEWISH LIFE

(One of the most important trials affecting the Jewish community ever held in this country was concluded recently in New York. This was the trial initiated by those dealers in New York City who objected to the supervision by the Kashruth Association, which had been organized by Jewish leaders and rabbis. The defense of the Kashruth Association was conducted by Louis J. Gribetz, aided at one part by George Z. Medalie. After a prolonged and exciting trial in the Supreme Court before Justice McCook, lasting about three months, the Kashruth Association won its case, and was thus legally granted the right of supervising the kosher meat business.

Apart from other considerations this victory meant that the rabbis of New York City, were recognized by the court as representing the religious interests of the community, and were invested by the court with the legal power to supervise the religious life of the Jewish community.

Because of the far-reaching importance of this decision the "Review" will publish a series of articles describing the trial. The articles are prepared from the court records, which have been made accessible to the editors. The first article is an outline of the efforts to supervise kashruth in New York City, and of the organization of the Kashruth Association, the defendant in the case.)

KOSHER meats invariably command higher prices than non-Kosher meats. Theoretically, the price of meat should be equivalent to that of corresponding non-Kosher meat, plus the item of expense for ritual slaughtering and rabbinical supervision. In practice, however, the price of Kosher meat greatly exceeds that of non-Kosher meat even though the necessary expense to assure the Kashruth of the meat is only a small fraction of the price.

This circumstance was a powerful incentive to the perpetration of abuses and frauds in the preparation and marketing of foodstuffs alleged to be Kosher. Unscrupulous dealers would palm off as Kosher articles which were non-Kosher, in order to obtain the ad-

ditional price incidental to Kosher foodstuffs.

Especially in the poultry industry were such frauds and abuses in the preparation and marketing of fowl alleged to be Kosher reported. It is notorious that for the past thirty years, poultry dealers (slaughter-house operators and others) have engaged in practices which have misled their customers who desired Kosher poultry. These dealers were able to perpetrate these abuses because of the inability of the Orthodox Rabbinate of this City, until recently, to secure an effective system of supervision over the poultry industry.

For many years the Orthodox Rabbinate endeavored to devise a system of Rabbinic supervision but were impeded in their efforts by the powerfully entrenched interests in the poultry industry.

In 1931, the leaders of Jewry in this City called the attention of the Mayor of New York City to the kashruth abuses and sought the aid of the Municipal Administration in the establishment of a communal system of supervision by the united Orthodox Rabbinate.

On May 25, 1931, the Mayor appointed a committee of 13 Rabbis and 12 laymen, the chairman of which was Rabbi Moses S. Margolies, Dean of the Rabbinical Board of the United States, to ascertain the facts in regard to Kashruth observance on the part of manufacturers and dealers of Kosher meats and other Kosher products with a view to strengthening the enforcement of the Kosher laws of the State of New York and creating such safeguards as would eliminate the possibility of fraud arising from the substitution of non-Kosher foods and other products.

In order to insure more adequate representation for Jewry the Committee increased its number to 68. During the following six months it made an intensive investigation of the Kashruth situation. It received assistance from officials in the Municipal Administration, and from the Police Department in the survey of manufacturers and dealers of food products, and was also aided by Federal Officials and repre-

sentatives of the various branches of the Kosher industry.

On December 1, 1931, the Committee made its report to the Mayor. It found, among other things, that approximately three million pounds of meat and four million pounds of poultry weekly were sold by the Kosher dealers and that the total sum spent on Kosher products was conservatively estimated at \$200,000,000. a year. Of this amount \$25,000,000. was paid in excess of the normal value of such products because the consumers believed such articles to be Kosher.

The Committee found that the Kashruth supervisory system was woefully inadequate. In some retail butcher shops there was only sporadic supervision. Poultry markets, chicken stores, most of the butcher shops, delicatessens and restaurants were hardly subject to supervision. With respect to the poultry slaughter houses, as well as the retail chicken stores, the Committee concluded that

"with very few exceptions, this branch of the industry is virtually without any supervision. In other words, there is nothing definite to indicate whether any fowl was slaughtered according to ritual law."

The Committee found that whatever supervision prevailed was decidedly unsatisfactory from the religious point of view. Such supervisors as were employed were paid by the establishments that were supervised and consequently such system inherently could not insure satisfactory supervision. It constituted a cardinal defect which could be cured, in the Committee's opinion, only after supervision were entrusted to a control group representing the religious leaders of New York Jewry.

On January 26, 1932, a public hearing was held at City Hall, at which time the Committee presented its findings. The Mayor was shocked at the conditions revealed, sympathized with the plan submitted, promised to cooperate with the Committee, suggested that it be permanent and advised the formation of an association to supervise Kashruth.

Three months later, with the sup-
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YOUNG JUDAEA TODAY

By ABNER

The REVIEW publishes this outline of the work of Young Judaea with the purpose not only of stimulating interest in this important Jewish youth movement but of acquainting parents with the nature of the organization and its present program, so that they may be able to judge its merits, and perhaps offer critical suggestions looking towards increasing the value of Young Judaea in Jewish life—EDITOR.

In hundreds of communities throughout the country this month, men and women who have come up from the ranks and the boys and girls who now take their places, are gathering to observe National Young Judaea Month. As Young Judaea sets forth upon its second-quarter of a century of existence, with pride in its achievements and high hopes for the future, it is well to examine the motivating forces which gave rise to its formation some twenty-seven years ago and consider the factors which make its role in Jewish affairs so much more significant today.

The formula for launching any popular movement nowadays is for a few young men and women to come together, link themselves into some form of organizing committee and proceed to obtain a following. Young Judaea violated this formula. Young Judaea had a following before organ-



PROF. ISRAEL FRIEDLANDER
Founder of Young Judaea

izers set about knitting them into a unit. Indeed Young Judaea was a movement before it was an organization. Because of its very spontaneity, because it integrated rather than created an ideal, Young Judaea rapidly became a live influence in Jewish cultural renaissance.

Technically Young Judaea is twenty-seven years old. In fact, however, the Young Judaea movement in this country is at least a decade older. Responding to the stimulus of the Jewish re-

naissance in Europe and this country, Jewish youth, twenty-five and forty years ago, met together in small groups to study the rapidly changing panorama of Jewish history, to familiarize themselves with the old and the new Jewish cultural experiences, to merge themselves in the streams of Jewish learning, Jewish forces, and Jewish aspirations and to take part in the pulsating Zionist activity looking toward the creation of a free Jewish homeland in the traditional cradle of the Jewish people.

These groups of Jewish children who were touched by the spark that lit a new enthusiasm in their elders, were for many years loosely organized in the form of Junior Zionist Clubs. With the paternal blessing of the Federation of American Zionists, they attempted to develop a unified program, a common body of educational, cultural and participating experience. Their numbers multiplied so that by 1909, at a Zionist convention in New York, a conference was called at the instance of Henrietta Szold that formally launched Young Judaea as the junior branch of the American Zionist movement, with the late Dr. Israel Friedlander unanimously elected as its first president.

Young Judaea's first convention, and, in a sense, its first official debut as a functioning organization, came about in 1910. In the same year *The Young Judaean Magazine* was established as an instrument to carry the ideals of this movement into numerous Jewish homes.

But these represented mechanical milestones in the progress of the organization. To know what the organization was doing, one had only to visit any of the hundreds of Young Judaean clubs that sprang up all over the country. Youngsters, anywhere from 10 to 14 years old, with serious little minds and enthusiastic little hearts, were meeting together once a week or so, and under the guidance of an older advisor, were rediscovering for themselves the glories of a great tradition and a new revival. Jewish holidays became intimate to them through song and story, through speech and composition, plays and recitations. Jewish contemporary events became vicarious

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Field day for Young Judaea Members

Westbrook Pegler's Article on Nazi Treatment of Jewish Children

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THE NEW YORK WORLD-TELEGRAM

PRAHA, Czechoslovakia, Feb. 27.—The most pathetic victims of Adolph Hitler's slow massacre of the Jews in Germany are the children of the Jews who are too young to know what it is all about. These children are subjected to a method of torture far worse than baby killing which was charged against German infantry in the early days of the great war in cartoons depicting little bodies wriggling on the bayonets of the marching armies.

It finally was shown that the German soldier Michael, as he was called at home, was the soul of kindness who often shared his rations with the waifs behind the Belgian lines, and reasonable people on the allied side of the fight ultimately admitted that the charge was false.

But it would be impossible for the Nazi Germans of the present time to deny the atrocities which are being perpetrated on the children of the Jews under the orders of Adolph Hitler as a policy of the German government today.

Jewish refugees crowded into one room



The Chinese have a method of torture known as the death of a thousand cuts, in which the executioner is rated according to his ability to hack and mutilate the victim without permitting him to die until the maximum of suffering has been inflicted. They have a very good photograph of an execution by this method in the Chamber of Horrors in Madam Tussaud's Museum in London, but most people coming upon it unsuspectingly turn away revolted, and only the most morbid visitors linger for a second glance.

Hitler's torture of the Jewish children is even more ingenious, however, for he has invented a way to convert the period of childhood into a term of unrelieved sorrow, fear, dread and suffering. It is commonly accepted among civilized peoples of the world that any man who would inflict suffering on a child wantonly or for the purpose of avenging some offense, real or im-

aginary, attributed to the child's parents, or for any other reason, is not quite right mentally and ought to be put away.

We had a case of that kind in New York recently—an old man who tortured and killed a little girl for the pleasure it gave him, and public opinion pretty well agreed that he was insane. But even in that case the suffering of the little girl was of short duration. Then she was dead. Hitler's little victims, however, are not allowed to die. They have no such luck. Hitler keeps them alive, and they suffer day after horrible day at the hands of a nation as a matter of national policy.

The German child who is a Jew is compelled to listen to the most unspeakable vilification of his parents, and the child's first attempts at spelling out public notices on the billboard will inform him that he is not a human being, like other children, but a beast whose parents were not human beings, either, but loathsome animals.

If the child lives in a country town where there are not sufficient Jewish children to warrant the establishment of a ghetto school in which to segregate little Jews, then the torture of the victim is even more artistic. In that case the child may be compelled to sit in the classroom and pay attention while the teacher explains that little Isadore or Rosie is a vile creature, a species of vermin and a menace to the German nation. If the teacher so desires the Jewish child may be dismissed from the room during the lecture, in which case the Aryan children, with characteristic cruelty of children, plus the

(Continued on Page 18)



Jewish children being fed in Berlin by the Joint Distribution Committee

ACTIVITIES in the BROOKLYN JEWISH CENTER

RABBI LEVINTHAL TO PREACH THIS FRIDAY NIGHT ON "PEOPLE OF THE BOOK—FACT OR FICTION?"

At our late services this Friday evening, March 13th, at 8:30 o'clock, Rabbi Levinthal will speak on the interesting theme, "People of the Book—Fact or Fiction?". Rabbi Levinthal will discuss one of the most pressing and important phases in modern Jewish life, especially here in America.

It is important that as many of our members as possible attend and listen to our Rabbi's message.

Rev. Samuel Kantor will lead in congregational singing.

LATE FRIDAY NIGHT SERVICES DRAWING TO A CLOSE

Rabbi Levinthal wishes to announce that due to the fact that Passover comes so early this year, our season for late Friday Night Services will close on March 27th.

This Friday night, March 13th, Rabbi Levinthal is preaching on: "People of the Book—Fact or Fiction?".

On Friday evening, March 20th, we shall have a Special Youth Service in which representative young people of various phases of Jewish activities will speak.

Rabbi Levinthal will deliver the concluding lecture of the season on Friday evening, March 27th. He will speak on the subject: "It Must Not Happen Here" based on Sinclair Lewis' book, "It Can't Happen Here".

We hope that our members will take advantage of what is offered at these services by attending the remaining late Friday Night Services.

"EXPERIMENTS IN SOCIAL PLANNING" TO BE DISCUSSED BY MR. JULIUS REISS

The tenth in a series of lectures on Economics will be delivered by Mr. Julius Reiss on Wednesday evening, March 18th, at 8:15 o'clock. He will speak on the subject: "Experiments in Social Planning".

On March 25th, Mr. Reiss will conclude this series when he will discuss the topic: "Man and Machine".

Admission is free to members as well as non-members.

DR. WISE TO CLOSE FORUM SEASON, MARCH 30th

The present Forum season will close on Monday evening, March 30th. We are pleased to announce that the speaker on that evening will be the great orator and Jewish leader, the Rev. Dr. Stephen S. Wise.

Members of the Center and their friends are requested to please reserve the date.

JOHN L. SPIVAK ON "EUROPE UNDER THE TERROR"

The speaker at the Center Forum on Monday evening, March 16th, at 8:15 o'clock, will be the well-known economist, journalist and lecturer, John L. Spivak. He will discuss the subject: "Europe under the Terror". This lecture will be based on his recent experiences in Europe in the course of which he visited Germany, Italy, Poland, etc.

Mr. Spivak was formerly the European correspondent for International News Service. He is the author of: "America Faces the Barricades", "Georgia Nigger", "The Devil's Brigade", "Plotting America's Pogroms", and has contributed articles to "The New Masses", "American Mercury", etc. His daring interviews with some of the leaders of the countries he visited during the past few months as published in "The New Masses" created a sensation in American journalism.

Admission will be twenty-five cents to members upon presentation of their 1936 membership cards and fifty cents to non-members.

SPECIAL YOUTH SERVICE IN OUR SYNAGOGUE ON MARCH 20th

Rabbi Levinthal has arranged for a Special Youth Service dedicated to the young people of our congregation and community, for Friday evening, March 20th. Rabbi Levinthal himself will preside at this service and deliver the introductory message.

The speakers who will render brief addresses are as follows: Mr. Milton Balsam, the president of the Young Folks League of the Center, will speak on "The Call of Our Synagogue to Our Youth"; Mr. Samuel Weinberg, president of the Junior Federation of the Brooklyn Federation of Jewish



Photo by Courtesy of Bklyn Times Union

HON. EMANUEL GREENBERG

Chairman of the Membership Committee of the Center who was recently appointed by Gov. Lehman as Judge of the State Court of Claims. Until recently Judge Greenberg was Assistant Attorney General.

Charities, will speak on "The Call of Charity to the Jewish Youth"; Miss Thelma Goldfarb, leader of the Junior Hadassah in America, will speak on "The Call of Palestine to the Jewish Youth"; and Mr. Abraham Tannenbaum will take as his subject: "The Call of Jewish Culture to the Jewish Youth".

DAILY SERVICES

Morning Services at 7:00 and 8:00 o'clock.

Mincha Services at 4:45 P. M.

SABBATH SERVICES

Kindling of Candles at 5:41 P. M. Friday Evening Services at 5:30 P. M.

Sabbath Morning Services (Parsha Ki Siso—Sabbath Parah) will commence at 8:45 A. M. Rabbi Levinthal will preach on the weekly portion of the Torah.

Mincha Services at 5:45 P. M.

Class in Ein Yaakov, under the leadership of Mr. Benjamin Hirsh, at 4:15 P. M.

SUNDAY EVENING,
MARCH
22
1936

MORTGAGE SETTLEMENT DINNER

- We appeal to all members of the Center who have not made their reservations to please do so at once.

This will be one of the most important celebrations ever held by the Center.

- Subscription to the dinner is \$25. per couple and over. Make your contribution as large as you possibly can and thereby help us raise the funds needed to meet the terms of the Mortgage settlement.

ACT NOW! MAIL IN YOUR SUBSCRIPTION TODAY!

MORTGAGE SETTLEMENT DINNER COMMITTEE
PHILLIP BRENNER, Chairman
LOUIS W. BERNARD, Treasurer

DR. LEVINTHAL ELECTED PRESIDENT OF THE BROOKLYN ZIONIST REGION

At a recent conference of delegates representing all Brooklyn Zionist Districts, Rabbi Levinthal was elected President of the newly formed Zionist region. Mr. William I. Siegel was elected one of the vice-chairmen, Mr. Morris Weinberg, treasurer, and Mr. Frank Schaeffer, secretary.

COURSE IN PSYCHOLOGY TO BE GIVEN BY DR. ERNEST L. BAKER

On Wednesday evenings, beginning with April 1st, a course in Psychology will again be given by Dr. Ernest L. Baker. The subject of his first address will be "Mastering Slavery in Mental Life". The forthcoming lectures will include, "Nature's Supreme Gift to Man", "The 'Unpardonable Sin' in Human Life", "Nature's Blessings in Disguise," and "Green and Red Signals in Life's Highway".

These lectures are given under the joint auspices of the Forum and Education Committee and the Board of Education of New York City.

Admission will be free to members as well as non-members.

EXHIBIT OF PAINTINGS BY SAUL RASKIN

An Exhibit of paintings by the well-known artist, Saul Raskin, will be held in the lounge room of the Center beginning Saturday evening, April 4th and will remain open on Sunday, April 5th, Thursday evening, April 9th and close on Saturday evening, April 11th. The Exhibit will consist of oil paintings, water colors, etchings, lithographs and drawings.

Mr. Raskin was awarded the Logan Prize at the Art Institution of Chicago, and his works appear in collections in the Metropolitan Museum and Congressional Library, etc. He is the author of "Palestine in Word and Picture".

Admission to this Exhibit will be free to all members of the Center and their friends who are cordially invited to attend.

THE VIVALETS

The Vivalets, under the leadership of Mrs. Eva Bernhardt, are now busy planning a program for the rest of the season. These plans will include, among other things, the much-delayed trip to the Hayden Planetarium, an old-fashioned taffy-pull, and a Sunday

afternoon outing to Staten Island or to the Palisades. We are also contemplating a visit to the St. George Hotel swimming pool.

There is still time for new members, girls of thirteen and fourteen years of age, whose parents are Center members are urged to join our fun.

BASKETBALL SEASON ENDS

Center Team Crowned Kings County Champs

	Games Played	Won	Lost
Garfield Temple	2	1	1
Union Temple	2	1	1
92nd St. Y.M.H.A.	2	2	0
Bensonhurst Y.M.H.A.	2	1	1
Ohrbach's Dept. Store	1	1	0
Paterson Y.M.H.A.	2	2	0
Trupin Club	1	1	0
Newark Athletic Club	1	1	0
Prudential A. A.	1	1	0
Wmsburg Y.M.H.A.	1	1	0
Temple Reserves	1	1	0
Brooklyn College—Eve.	1	1	0
Seth Low College	1	1	0
Heberton Cyclones, S. I.	1	1	0
Brooklyn College—Day	1	0	1
	20	16	4

Messrs. Albert Witty, chairman of the Basketball committee, and David B. Kaminsky, chairman of the Physical Training Committee, together with the other members of the committee should be complimented for the fine handling of this particular activity. Not only was the season most profitable, but the social values that have accrued as a result of these functions are beyond expression. We are looking forward for even a bigger and better season next year.

AN EVENING WITH YIDDISH WOMEN POETS

A special evening devoted to Women Poets in Yiddish literature has been arranged by the Forum Committee for Thursday evening, April 9th. The following leading writers are expected to be present and read from their own poems: Esther Shumyatcher (Hirshbein), Zilia Drapkin, Ida Glazer (Kozlowsky), Sarah Reisen, Malke Li, Kadie Malodowsky, Bertha Kling, Anna Zaretzki, Rae Raskin, Anna Margolin etc. Impersonations by Frida Blumenthal. The well known writer and essayist, Isaac Horowitz will speak on the subject: "The Woman in Yiddish Poetry".

EUGENE LYONS ON "SOVIET RUSSIA—ITS PEOPLE AND ITS LEADERS" ON MARCH 23rd

"Soviet Russia—Its People and Its Leaders" will be the subject of an address to be delivered at our Forum on Monday evening, March 23rd by Eugene Lyons noted newspaper correspondent and author. The lecture will be based on his experiences as the Russian correspondent for the United Press for a period of six years.

Mr. Lyons is the author of "Three Years of Russia under Soviet Rule", "The Life and Death of Sacco and Vanzetti" and has adapted for the American stage the well known Soviet comedy "Squaring the Circle". He is recognized as one of the keenest political observers among American foreign correspondents.

SPECIAL ANNOUNCEMENT

— for —

PASSOVER

(April 7th to 15th)

Happy Holidays are yours again when you celebrate and enjoy these memorable days at
 Your new and improved "Country Home" now known as
THE WILD ROSE HOTEL
"Kessler's"

Rates are special at:

\$27.50 per week

(minimum of two in room)



Room with Bath

steam-heated

(new oil system)

Featuring:—Holiday services, traditions and customs. Dietary laws strictly observed.
 The best in food and service. Comfortable accommodations.

Reserve in advance:—Write—P. O. Box 511, Morristown, New Jersey or phone—Mt. Freedom 48
 One hour from New York—Fare \$1.65 round trip—Free station service

FISHKE THE CRIPPLE

(Continued from Page 8)

staring about her in surprise.

"Why do you look at me like that?" I asked. "Don't you know me? I am Fishke. Thank God you are alive!"

"Woe, woe to me!" she groaned. "What is the good of being alive? God, they say, is merciful. Then why did he create people like myself who only seem to have come into the world to be tortured?"

"Silly little girl," I rebuked her. "God knows what He is doing. Evidently there is some purpose in creating beings like you and me. He is the father of all children; He hears and knows everything. Do you think that He is ignorant of our sufferings? He does know, I assure you. Don't you see how His moon is looking down upon us, shining in this terrible dwelling through the holes in the roof? Don't commit a sin with your words, my dear."

She looked at me with her wonderful eyes, eyes in which the tears shone like diamonds in the pale light of the moon. Never will I forget that look.

When I awoke the next morning the hunchback girl was sleeping peacefully at my side, wrapped up in my coat. Her face was pale, and there was so much goodness upon it, so much suffering, that my heart was torn. Her lips were trembling, and I thought I could make out her saying: "Have pity on me! Why do you torture me? What harm have I done you? Don't make my life so miserable!"

I could not help crying bitterly. Then I heard a door open and the first man to come into the corridor was of course—the red bastard—may the plague devour him! He looked at me, and at the girl; and when he looked at her it was with a thief's eyes, and with a nasty smile on his lips. Without saying a word he went on.

* * *

The next day was Friday, and the synagogue in the little town was full of the visiting poor. They were jostling each other and crowding around the beadle, anxious to be sent by him to some home as a Sabbath guest. They

liked to be the guests of some well-to-do householder who kept a good table and whose good lady was in the habit of baking a fat *kugel* for the Sabbath meal. The worst houses, in the eyes of these schnorrers, were those of the communal servants, of Rabbis, readers, preachers, and so on, or of communal workers, for they knew from experience that these people feed well at the expense of others, but treat the poor they are compelled to invite to their houses very shabbily. The presidents of charitable institutions were also shunned by the poor. These, they knew, were in the habit of sighing, groaning and weeping when the Jewish poor were recalled to them, but as to giving them food when the occasion arose—they offered them an almost empty plate. To be sent as a Sabbath guest to such houses the poor thought was a misfortune.

The competition for places on that Friday was very keen. The beadle was losing his head and his patience.

"There are more schnorrers today than ever before!" he cried. "Where have you all come from? Just like a locust plague have they swept over our
 (Continued on next Page)

poor town, *nubbich!* It is God's punishment!"

But the more he shouted and ranted the more the schnorrers crowded around him.

"Take me—take me!" they cried. "Send me to a good house!"

They pressed a few copper's into the beadle's hand, by way of a bribe, and what could that poor man do? He took the coins, grumbled, but found a house for each of the schnorrers.

The hunchback girl and I were standing aside. It was quite impossible for us to push through those strong ones in front of us, and then we did not dare to shove our superiors. You must know that even among schnorrers there are classes, and the aristocrats among the poor are even more unbearable than the rich.

Naturally the red bastard managed to get the best two houses, one for himself and the other for my wife. There was even no need for my wife to struggle with the crowd, for the red one only had to point her out to the beadle and say—"Please look at her! There she stands, the poor, unhappy blind one, *nubbich!*"

After the synagogue had emptied and the poor had all left to present

themselves at the houses allotted to them, I and my hunchback approached the beadle and humbly asked him to recommend us also to some house where we could be Sabbath guests.

"Sorry," he replied. "I have nothing for you. You've seen the rush. There are no more houses left."

I offered him a few coppers and implored him to have pity on two forsaken souls.

"Look here," he said, "I don't want your money. I think I can get just one house, so you had better cast lots between you."

"Send her—" I said at once.

"No—" she cried. "No—send him. He needs it more."

I wouldn't hear of it and we began wrangling and trying to persuade each other to accept the house. The beadle looked on, stroking his beard. He became friendly.

"Well," he said. "I'll do my best to interest two people in you. After the evening prayers, stand at the door and I'll see what I can do."

He kept his word. That evening, as the worshippers were leaving the synagogue he accosted two Jews and spoke to them thus:

"I apologize for troubling you again.

Afternoon TEA DANCE

BY THE
CENTER CLUB

Sunday, March 15th, 1936

at 2:00 P. M.

THIRTY-FIVE CENTS

I should not call on you now, after burdening you with guests for many weeks. But if it be your good will I will recommend you those two people." He pointed at us.

"Certainly," they replied at once. "Who would refuse to invite the poor to his table on the Sabbath? That is one day in the week on which a Jew can breathe freely. Why should he not then on such a day try to make others happy? Why should he refuse to share the food God has sent him with those who are in want? We beg, you, beadle, never to forget us, and to send us a poor man or woman on every Sabbath night."

(To be concluded next month)



CENTRAL
CARPET CLEANING CO., Inc.
ORIENTAL—CHINESE AND CHENILLE
RUGS & CARPETS
"CLEANED TO PERFECTION"
CLEANERS OF FINE RUGS and CARPETS
FOR THIRTY YEARS

Main office and factory:
15 to 21 EAST 132nd STREET, N. Y. C.
Tillinghast 5-1900-2060

A LETTER TO THE CENTER

Brooklyn Jewish Center
667 Eastern Parkway, Brooklyn

Gentlemen:

The officers of the Central Carpet Co., are among the admirers of the Center and believe it is one of the finest Jewish institutions in the country. They will therefore be happy to contribute to any of the Center's funds 10% of all our sales to the Center members.

Sincerely yours,

Central Carpet Cleaning Co.

APPLICATIONS for NEW MEMBERSHIPS and REINSTATEMENTS

The following have applied for membership in the Brooklyn Jewish Center:

Bierman, J. M.
Married Ladies' Belts
Res.—500 Ocean Avenue
Bus.—16 E. 34th Street
Proposed by M. A. Miller and
Louis Schockett

Glick, Irving
Unmarried Furs
Res.—126 E. 95th Street
Bus.—211 W. 28th Street
Proposed by Harry Lane and
William Rosenberg

Goldstone, Charles
Unmarried Retail Dept. Store
Res.—703 Lefferts Avenue
Proposed by Nathan Gorelik

Levitt, Leo L.
Unmarried Coats and Suits
Res.—284 Eastern Parkway
Bus.—500 Seventh Avenue
Proposed by Nathan Gorelik

Marcus, Joe
Unmarried Food Market
Res.—2052 Union Street
Bus.—133-18 Rockaway Blvd.
Proposed by Sidney Rabinowitz

Model, Harry I.
Married Inspector
Res.—565 Crown Street
Bus.—Bldg. Dept. C. of N. Y.
Proposed by Hyman Siegel

Portny, Philip E.
Unmarried Coats and Suits
Res.—270 Crown Street
Bus.—205 W. 39th Street
Proposed by Joseph Goldberg

Siegel, Irving D.
Unmarried
Res.—240 Crown Street
Proposed by Dr. D. H. Appleman

Strongin, Harry
Married Insurance
Res.—115 Eastern Parkway
Bus.—164 Montague Street
Proposed by Henry Seinfel and
Joseph M. Schwartz

Werbel, Isidor
Married Book Manufacturer
Res.—184 Brooklyn Avenue
Bus.—609 W. 51st Street
Proposed by Barnett Tanenbaum

The following have applied for reinstatement as members in the Brooklyn Jewish Center:

Katz, Phil
Unmarried Pajama Mfr.
Res.—361 Wyona Street
Bus.—71 West 35th Street

Korn, Harry
Married Mfr. Refrigerators
Res.—4809 Tilden Avenue
Bus.—1720 Atlantic Avenue
Proposed by Harold Jacobs

Moodnik, Louis
Unmarried Chevrolet Cars
Res.—573 Eastern Parkway
Bus.—515-7th Avenue
Proposed by Jos. Goldberg

Steinberg, Irving
Married Builder
Res.—1319 President Street
Bus.—37-66 82nd Street
Proposed by Philip F. Feinberg

**EMANUEL GREENBERG, Chairman
Membership Committee**

THE MACCABEES

The future great among Center athletes have been on view the last few weeks. The "Maccabiah" of the Macabees Club has been in progress. Already outstanding athletes are making themselves known. If a few of these youngsters make good on some future Center teams, remember, we told you so. The "Maccabiah" is divided into

five sections; handball, ping pong, basketball, track and field, and swimming. Club championships are at stake in all these events. It is expected that the "Maccabiah" will become an annual affair, so great is the enthusiasm for it. Mr. Goldman, club leader, has been acting as referee, judge and umpire of the events.

YOUR FRIENDS WILL BE THANKFUL TO YOU

Most of the members in the Center regard it a privilege to be affiliated with one of the leading Jewish institutions in the country.

Extend this privilege to your friends and enroll them as members of the Center and thus give them an opportunity to enjoy the fine facilities of the institution and to participate in its numerous activities.

The rates are moderate:

\$50. per year per family
\$37.50 per year for unmarried members

\$25. per year for girls

THE SISTERHOOD

of the

CENTER

Announces its Annual

BAZAAR

Saturday Evening, May 9

to and including

Thursday evening, May 14

To make the Bazaar a success it is necessary that we have the assistance of all men and women of the Center.

Please register your name as a volunteer worker.

Mrs. Albert Witty, Pres.

SISTERHOOD OF THE CENTER

to hold

BRIDGE PARTY

This Wednesday afternoon,

MARCH 18th

at two o'clock

Tickets of admission may be obtained at the information desk or from the chairman of the committee, Mrs. Sadye Horowitz of 225 Eastern Parkway (NEvins 8-7546).

Subscription—Fifty Cents

Refreshments Will Be Served

FRIEDMAN'S WINE & LIQUOR STORE

1029 Nostrand Avenue Brooklyn, N. Y.

BETWEEN EMPIRE BOULEVARD and STERLING STREET

SLocum 6-8988



We carry a full line of
Imported and Domestic Wines and Liquors

**We are taking orders now for Passover Wines,
Slivovitz and Brandy.**

PEGLER'S ARTICLE

(Continued from Page 11)

sadistic delight in the infliction of pain which is now being fostered in young Nazis, will catch the young Jew after class and tell Isadore or Rosie what the teacher said.

If the radio is turned on in the home of a Jewish family the children will hear an orator somewhere in Berlin or Munich explaining that their parents are species of beast and that they are little beasts themselves.

A lone Jewish child in a small community must play alone, for the true Nazi children, of course, will not admit him to their company, and a Gentile child with pity in its heart would be afraid to offer the victim any sympathy. They might both be beaten up.

And then, of course, it is fair sport for the Nazi children to kick and beat and throw rocks at the little Jews, because that is preliminary training for one of the highest functions of Nazi citizenship in days to come.

ALL children have a trusting attitude toward grown people, and a harsh word may leave an ineffaceable scar on the soul of the young one. The souls of children of the Jews in Ger-

many will be cross-hacked with a thousand cuts, for they will never know anything in childhood but insults to themselves and the foulest aspersions on the only adults to whom they can turn for comfort—their parents and other relatives.

It is absolutely certain that their childhood, the few hours of innocence which are given to all of us and which civilized people try to invest with beauty and joy, has been destroyed by a man with a mustache (adopted from the makeup of a famous comedian) who has seriously been nominated by some of his followers not for King, not merely for ruler, but for God the Redeemer of the German race. It would be a mistake to call him baby-killer. You can't torture a dead child.

CENTER PLAYERS TO PRODUCE "IF I WERE YOU"

Arrangements are being made by the Center Players, under the direction of Mr. Phil Gross, to present Sholom Alechem's comedy, "If I Were You" (Shveir Tzu Zein A Yid).

All members of the Center who wish to join the cast are requested to please leave their names at the information desk.

THE CENTER RESTAURANT

Excellent meals are served in our Restaurant every Sunday during the season from 12 noon to 5 P. M.

Arrange to have your Sunday dinners at the Center Restaurant as often as you possibly can. You will facilitate matters a great deal if you will telephone the Center in advance (PResident 4-1400) so that reservations may be made for you.

Dinner De Luxe \$1.00 and \$1.25 per person—Also A la Carte

"Meet Me in the Center Restaurant"

YOUNG JUDEA TODAY

(Continued from Page 10)

experiences of their own. The story of the rebuilding of the Palestine homeland was one of their own making; an experience in which their share formed an integral part, whether through assistance in fund raising for the Jewish National Fund, support of the Palestine Scout movement or other vividly real contributory efforts.

Gradually a program of valuable experience emerged that enabled the organization to increase its usefulness to the American Jewish youth and, indeed, the entire Jewish family. Through the magazine, through annual conventions and regional conferences, through prize contests, through various educational and program departments, Young Judaea expanded its purposes and achievements in terms of greater variety and imaginative appeal. That this program was not without its magnetism for the Jewish youth can be judged from the rapid growth of the club and individual membership of Young Judaea. That Young Judaea is now an organization embracing 750 clubs with a membership of 20,000 can well be taken as the yardstick of its service and its usefulness.

Parenthetically, it must be told that while Jewish youth joined, indeed created, Young Judaea, their parents were not as helpful as was to have been expected of them. For the most part, Young Judaea has been sustained by the sheer enthusiasm of its young members and by the generous patronage of a handful of far-sighted American Jews. Regrettably, it remains true that the adult Jewish leadership in this country has not, in terms of concrete support at least, recognized the imperative need of building up a body of well informed, enthusiastic young boys and girls out of whose ranks tomorrow's leadership would come.

Briefly, Young Judaea has dedicated itself to the two-fold aim of (1) perpetuating the highest ideals of Judaism and its relationship to American life, and (2) of uniting the Jewish youth with the history of the Jewish people in a proper understanding of the role of Palestine in Jewish life and in active participation in its upbuilding as the Jewish National Homeland.

This aim Young Judaea pursues through a system of education and re-creation of great variety, interest, and

imaginative appeal. Organizing its Jewish boys and girls into units of clubs and placing at their head young men and women sincerely and zealously devoted to the Jewish ideal, Young Judaea, by co-operative and creative projects, by lectures, discussions and debates, breathes life into Jewish history and fires the imagination of its members with stirring pictures of the Jewish past. By awakening in them an intelligent appreciation of Jewish history and its relationship to contemporary Jewish endeavor, Young Judaea provides a firm link between the past, present and future, and imbues Young Judaeans with a genuine understanding of Jewish life and a willingness to share in its many responsibilities.

A significant feature has been the intensification of the efforts to rebuild Palestine. By this approach Young Judaea has brought the Jewish youth of America into close relationship with an epic of heroism, faith and idealism that forms a most vital factor in Jewish life today. Nothing can so deeply stir the youthful mind as the story of the Jewish pioneers who have gone to rebuild Palestine. Nothing can so vividly associate the Jewish past with the Jewish present as the renaissance of Jewish culture and the Hebrew language in Palestine today. Nothing can so forcefully convince our youth of the future of Jewish life and the value of its participation as the successful realization of the Jewish dream in Palestine. Superimposed upon this general program Young Judaea has undertaken a specific project in Palestine in order to participate actively in its upbuilding. Young Judaea sponsors the Jewish Scouts of Palestine through the Keren Hanoar L'Eretz Yisrael (Palestine Youth Fund). American Jewish youth is thus given an opportunity to help the youth of Palestine too, in arriving at a fuller realization of the meaning of Jewish endeavor.

To establish a bulwark for this youth movement, Young Judaea has organized a Judaean League consisting of young men and women above the age of eighteen. This body, comprised chiefly of leaders and active workers in Young Judaea as well as of alumni of Young Judaea clubs, provides a transitional organization preparatory to mature leadership, not only in Young

YOUNG FOLKS LEAGUE

of the CENTER

arranging

FORMAL

SUPPER DANCE

Saturday Eve., April 4, 1936

•

Reservations may be made through the chairman of the Committee, Mr. Samuel Coran, or the secretary, Miss Esther Goldstein.

Judaea, but other Jewish channels as well.

If Young Judaea has matured, its responsibilities have increased commensurately. Its educational material is in greater demand, its organizational apparatus strained to cope with the growing interest in Jewish youth problems. In the face of this unprecedented demand for expansion of its services, it has been humorously suggested, it is fortunate that Young Judaea now has at its head a stock-broker where in years gone by a succession of rabbis and educational leaders held forth. But if stock-brokers are better suited to look after the material needs of Young Judaea, the particular stock-broker who heads Young Judaea yields to none of his predecessors in the spiritual qualities with which he endows Young Judaea work. Louis P. Rocker is a worthy successor to the long line of distinguished men and women who have borne the burden in years past. Under his leadership and the direction of Mrs. A. H. Vixman, Young Judaea is expected to go far in arousing Jewish youth to its responsibilities.

To the contributors of the Kol Nidre Appeal — Thanks and Appreciation

THE officers of the Center extend their heartiest thanks to the following who have responded to the appeal at the last Kol Nidre Services in behalf of the Emergency Fund of the institution.

Anonymous	Abrams, Hyman	Yanowitz, H.
Mr. & Mrs. Isidor Fine	Barnett, Mrs. S.	Zirinsky, Harry
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Jacobs, Joseph	Meltzer, Samuel	Cohen, Sol
Katz, Samuel	Metzger, Mr. & Mrs. M.	Dilbert, Harry
Koven, Dr. Benjamin	Nemerov, M.	Doner, Jacob
Lazarowitz, Mrs. I.	Ostow, Kalman I.	Duberstein, Mrs. M.
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Leibowitz children	Posner, L.	Fabricant, M.
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Rosenfeld, Morris	Sabel, Joseph	Goodman, Mr. & Mrs. S.
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Tanenbaum, B.	(In memory of father)	Joseph, Arthur
Triebetz, H.	Spatt, Dr. M.	Kassel, Dr. Morris
Aaron, Joseph I.	Spiegel, David	Wolfe, Dr. S. A.

Continued on next page

THE CENTER CLUB

Amid its preparations for the Afternoon Tea Dance set for Sunday afternoon, March 15th, the Center Club has been able to proceed with its cultural program. This has been no ordinary feat due to the illness of the participants in the program work. Jerry Kurshan gave the last talk; his subject was the work of Eugene O'Neill. A stimulating discussion followed his presentation. We are looking forward to our future programs and we are also anticipating seeing all our friends at our Afternoon Dance and at all our meetings. Our meetings for this month are March 14th and the 21st.

SISTERHOOD MEETING—MARCH 23

A regular meeting of the Sisterhood will be held on Monday afternoon, March 23rd, at one-thirty o'clock.

All women of the Center are cordially requested to attend.

THE JUNIOR LEAGUE

The Junior League has been through a month of great activity. It was during this month that they were affiliated with the Young Peoples Leagues of the United Synagogue of America and were represented at the annual convention of that organization which was held recently. In addition, the League has had a number of successful social functions. The cultural program has also progressed. Plans for similar social and cultural activities are under foot for the balance of the season. All eligible members are invited to our meetings held every Sunday evening.

BAR MITZVAH

Congratulations and best wishes are extended to Mr. and Mrs. Irving Rosenbluth of 1323 Carroll Street, upon the Bar Mitzvah of their son, Paul Richard, to be held at the Center on Saturday, March 14th.

CONGRATULATIONS

Congratulations and best wishes are extended to Mr. Abbot A. Weisbord of 77 Van Buren Street, upon his marriage to Miss Lillian Robin, on March 12th. The couple will spend their honeymoon in Bermuda.

PERSONAL

Best wishes for a speedy recovery are extended to Mr. Victor W. Gleichenhaus of 372 Brooklyn Avenue.

KOL NIDRE CONTRIBUTORS

Klein, Solomon J.	Blumenson, L. T.	Messing, B.
Klein, S.	Breslow, H.	Miller, Mrs. P.
Koch, S.	Buchman, H.	Marcus, S.
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Miller, I.	Friedrich, O.	Markowitz, Benjamin
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Rokeach, Mrs. Esther	Greenleaf, M. & Mrs. J. W.	Schocket, Louis
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Rosen, A. N.	Hayman, Paul	Shapiro, William
Rosenthal, S.	Herschman, Dr. Louis	Shapiro, Rabbi Daniel
Rosen, H.	Hoffman, L.	Siskind, J.
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Sorcher, Nathan	Koch, Louis	Werblovsky, David
Sukloff, S.	Kommel, I.	Wolfe, Mrs. B.
Taborisky, J.	Kraus, Morris	Weinstein, M.
Weinstein, Mrs. A.	Kupferberg, H.	Zirn, A. H.
Wender, Morris D.	Kurshan, Joseph	Abraham, Jacob
Wiener, I.	Kurtz, L.	Friedlander, Mrs. M.
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Zirinsky, Mrs. Jacob	Lazare, Leo	Loewry, A.
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Block, Sarah L.	Levy, Amelia	Greenberg, Mrs. A.
Bloomgarden, Mr.	Levy, H.	Perfett, Mary
Blum, A.	Margolin, A.	

"THE IDLE INN" TO BE PRESENTED
APRIL 1st

Peretz Hirshbein's play "The Idle Inn" (Die Puste Kretschma) will be produced in English in the Center auditorium on Wednesday evening, April 1st, at 8:30 o'clock, under the joint auspices of the Social Committee and the Federal Theatre.

The play will be staged by the dramatic director of the Center, Mr. Phil Gross and Jack Charash, who made the English translation. "The Idle Inn", the first offering of the Anglo-

Jewish Theatre, is a romantic folk comedy in four acts; and will be presented at our Center for the first time in Brooklyn.

Admission will be fifty cents to members and seventy-five cents to non-members.

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THE KASHRUTH TRIAL

(Continued from Page 9)

port of the Jewry of New York City, the Kashruth Association was incorporated. It was sponsored by and included as members Orthodox Rabbis and other leaders of Jewry in New York City. Samuel Rottenberg was its first president.

A convention was held at which resolutions were adopted which gave a great impetus to the activities of the Kashruth Association.

The convention recognized that the observance of the Dietary Laws was a cardinal principle of the Jewish Faith and that their profamation called for preventive as well as remedial action by the Jewish community; that only duly ordained Orthodox Rabbis constituted the sole authority to determine matters of Kashruth, that the Orthodox Rabbinate, aroused by the chaotic and scandalous conditions in the Kosher food industries, had, through the Kashruth Association, for the first time created a central city-wide agency for the purpose of improving these conditions, and that only effective method to assure compliance with the Dietary Laws and to serve the best interests of the community was the universal adoption of the Community Kashruth Supervisory System, endorsed by the Orthodox Rabbinate.

The convention resolved, inter alia, that the Orthodox Rabbinate was the sole and supreme authority in matters pertaining to Kashruth, and pledged their full support to the Kashruth Association in the task of putting into operation the Community Kashruth Supervisory system under which the Rabbis would function, not as employees of the dealers, but as respected representatives of the Jewish religion, and that arrangements were to be made for the installation of such system of supervision in the poultry market.

In January, 1934, the Kashruth Association submitted to Mayor La Guardia a memorandum similar to the Committee's report to Mayor Walker and asked for appropriate action to be taken by the City authorities. The following month, Hon. Bernard S. Deutsch, as president of the Board of Aldermen, appointed a special committee of about 50 persons, consisting of members of the Kashruth Association and other Jewish bodies, to study the Kashruth problem. Such study

was undertaken by the Committee and a report submitted to the Mayor and Mr. Deutsch showing the necessity for communal Kashruth supervision.

Under the auspices of the Health Department an investigation was made in May, 1934, which brought out startling disclosures of violations of the Kashruth Laws in the poultry industry, and shortly thereafter a conflict arose between the Shochtim and their employers, the poultry dealers. The Shochtim contended, among other things, that the conditions of employment imposed on them in the markets prevented them from complying with the Jewish Dietary Laws since they required to slaughter too many fowl. About that time, Mayor LaGuardia appointed Judge Otto A. Rosalsky as a mediator between the Shochtim and their employers. Judge Rosalsky, an Orthodox Jew, for thirty years in public life, and having a thorough knowledge of the industry gained through presiding at the trial of a most notorious poultry case in New York City, was requested to find the facts and render an appropriate decision, it being understood at the time that all groups affected would abide by the decision.

During the course of the public hearings which followed, inquiry was made into problems affecting the Shochtim and also into the general problem of Kashruth in the poultry industry. The poultry dealers were represented at those hearings by counsel, and many poultry dealers participated therein. Any one who could throw any light on the subject of the investigation was permitted to testify.

The evidence presented at these public hearings was of such nature as to cause Judge Rosalsky to characterize the conditions of Kashruth in the poultry industry as "astounding" and "disgraceful".

The hearings revealed that poultry offered for sale as Kosher was in fact non-Kosher because of circumstances prevailing in the markets and the absence of Rabbinic supervision. In nearly all the markets there was no supervision at all. It developed that, unlike the prevailing system in the meat industry of branding and labeling Kosher meats, no methods or devices were employed to distinguish Kosher from non-Kosher fowl. Shochtim, in many instances, were

obliged to violate the Jewish laws by being required to slaughter too many fowl. Poultry was found slaughtered in their absence by persons not duly qualified under the Jewish law, as well as on the Sabbath, in contravention of the Jewish law.

Toward the end of these hearings a conference of the Orthodox Rabbinate of the City of New York was held at the Hotel Pennsylvania which acknowledged that the Orthodox Rabbinate of New York City was united in and represented by the Kashruth Association and recommended the taking of steps to maintain communal supervision system by Rabbis in each poultry market, and for using identifying *plumbas*, or seals, for each chicken or fowl slaughtered according to Jewish ritual and offered for sale as such.

On August 30, 1934, Judge Rosalsky rendered a decision which, after providing, among other things, that a Shochet was not to slaughter more than 12,000 pounds of poultry per week, declared:

"8. That each poultry market engaged in slaughtering and selling Kosher poultry shall have Rabbinic supervision under the auspices of the Kashruth Association of Greater New York.

(a) That each wholesale market shall be supervised by a Rabbi and at least one Mashgiach (religious supervisor) as will be designated by the Kashruth Association of Greater New York.

(b) That each retail market shall likewise have adequate Rabbinic supervision as will be determined by the Kashruth Association.

9. That all Kosher slaughtered poultry offered for sale shall have affixed thereto a *plumba* signifying that it is kosher, the same to be placed thereon by a mashgiach. The *plumba* shall be supplied by the Kashruth Association of Greater New York.

10. That, to defray the cost of supervision, the poultry market proprietors shall pay weekly to the Kashruth Association at the rate of one cent per fowl (Kosher killed poultry)."

About that time the Orthodox Rabbinate of New York City commenced making preparations for carrying into effect Judge Rosalsky's decision. On October 29, 1934, after having been duly convened in accordance with Jewish religious Law, almost the entire Orthodox Rabbinate of the City met

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at the Pennsylvania Hotel to consider the promulgation of an *Issur* (religious prohibitive decree).

At this meeting the Orthodox Rabbinate of the City promulgated an *Issur* or religious prohibition. The Rabbinate took cognizance of the fact that in this City chaos prevailed in the matter of slaughtering poultry for Jewish consumption, that manifold malpractices existed in violation of the Jewish religious laws, that the structure of Kashruth relating to poultry had collapsed.

Accordingly, they decided that the slaughter houses and the Shochtim must be placed under permanent and effective Rabbinic supervision as approved by and under the auspices of the ecclesiastical members of the Kashruth Association who form the United Orthodox Rabbinate of the City. They decreed that each fowl slaughtered as Kosher had to be marked with a *plumba* or similar sign, to be affixed by a person designated by the Rabbinate, as a token of Kashruth. They commanded all co-religionists to

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purchase only such poultry as should be slaughtered under effective Rabbinical supervision and bear such authorized token of Kashruth, placed a ban on all poultry slaughtered not bearing such token, and enjoined all Shochtim to respect those regulations under penalty of disqualification to act as Shochtim.

This *Issur* was adopted by the unanimous vote of upwards of 200 Orthodox Rabbis present.

On November 5th, 1934, in one of the synagogues in New York City, almost the entire Orthodox Rabbinate being present, this *Issur* was solemnly proclaimed.

To administer the provisions of this *Issur* and of Judge Rosalsky's decision, the Kashruth Association was utilized.

The members of the Kashruth Association consist of Orthodox Rabbis and other prominent leaders of Jewry in New York City. Of approximately 300 Orthodox Rabbis in the City, almost 250 are members of this Association.

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